The Western Luminary.

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For the Western Luminary.

AN ESSAY ON

THE COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

NO.—I.

A few months since, a gentleman, whose good opinion does me honor, called on me to point out the comparative value of free and slave labour. Considering the existence of negroes as tending ultimately to our destruction, I have not, till lately, bestowed a thought upon the comparative value of their labour, the latter point being hardly worth notice if we take the former for granted. Add to this, that few men are worse qualified to institute such a comparison. Unacquainted with agriculture, I have left it almost entirely to my negroes; hence it may not appear strange if I have found myself obliged to make up their deficiencies every year by the addition of a considerable sum to eke out their produce. My incompetence to the subject obliges me to borrow largely from various sources. Hodgson in Remarks on a journey through North America, and the authors of essays in the African Repository, and African Observer, will accept the acknowledgement of my obligations to them.

It is, I believe, impossible to point out, with accuracy, the yearly cost of a negro contrasted with that of a free man, yet something near it has been attempted by the author of the following calculation.

Although it may seem, at first sight, that the slave costs his master no more than his food and clothing, yet there are other expenses, perhaps greater than both these. The most prominent is that of rearing children to replace the slave when worn out; an unavoidable expense, for he who purchases them instead of rearing, must pay the expense that has been incurred by another, and when he comes to estimate the interest on the stock so invested, and the value of its annual depreciation, he will find it amount to more than half the hire of a free labourer. Suppose a young man slave costs $400, the interest on this sum is $24 per annum. This slave cannot be calculated to live more than twenty years after he comes to maturity; the average term of human life is not so long. His master must, therefore, set apart $20 per annum, for twenty years, to replace him, when he shall die, or become too infirm for work. In the event of his living much beyond this period, he must set apart some of his former earnings to maintain him in his old age. The clothing of a slave must cost at least $20 per annum; let us say $15, which is the least it can be reckoned at, even if made in the family. Taxes, medical attendance, and time lost by sickness, $5 per. ann. Add the proportion of overseers' wages and maintenance $10 per. ann. There are many other expenses, not easily estimated, arising from desertion, a very heavy article of insurance to an industrious master, pilfering, &c. The attention and anxiety devolving on the mistress of the plantation ought to be recollected. They are serious considerations, and the attendance upon the sick, a task peculiarly her own, both disgusting and dangerous. Her duties are those of the Samaritan, with this difference, that her good offices seldom secure gratitude, the slave believing her to act merely from interested motives. On recapitulating the expenses enumerated we shall find them amount to $74 for each working man, exclusive of food:

Interest on purchase	per. ann.	$24
To replace capital	do.	20
Clothing	do.	15
Taxes, medical attendance, &c	do.	5
Proportion Overseers' wages	do.	10
		$74

The ordinary wages of freemen in upper Virginia are from $60 to $75 per ann. with board. It seems then that a slave costs as much as a free labourer, and if he does three fourths as much work his employer loses 15 or 20 dollars per annum by him. But we shall generally find that slave holders employ twice as many working hands as are employed by those who depend on free labour, on a farm of the same size, and that the farms of the latter are generally better cultivated. Farmers who do some work themselves will cultivate a farm of 3 or 400 acres with the usual proportion of cleared land, by the labours of two freemen, and an apprentice boy, while the slave holder will have at least four or five men slaves, besides many women and children, on a farm of the same size. In this case the slave does not half the work of the free man, although his annual cost is equal.

To raise slaves is at least as expensive as to buy, as may be inferred from the circumstance that no person engages in the business as a trade of profit, and that most of those who raise them are driven by pecuniary distress to sell them to negro dealers, an act both painful and disgraceful. Indeed it cannot be otherwise. He who raises more stock than his plantation can support must dispose of the superfluity, or see it perish before his face; nor does it differ whether the stock consists of brutes, or human creatures, each being equally subject to the same regulations marked on the face of nature by its author.

It should also be remembered that part of the wages of a free labourer goes to raising children to supply his place in society. The owner of slaves who keeps up his stock must maintain double the number of children that he has of grown hands of both sexes, for it is computed that one half the human race die before the age of manhood. A bearing woman cannot do more than maintain herself. So that every man slave is charged with maintenance of four children to keep up stock. Add that the slave owner is often obliged to vest his capital in a needless slave, sometimes a worthless, when a valuable and esteemed servant is about to see his or her partner removed by sale to another state. This is frequently a grievous hardship on the master.

The fund, says Adam Smith, destined for replacing the wear and tear of the slave is commonly managed by a negligent master, or careless overseer. That destined for performing the same office for the free man is managed by the free man himself. The disorders which generally prevail in the economy of the rich naturally introduce themselves into the management of the former; the strict frugality of the poor as naturally establishes itself in that of the latter. Under such different management the same purpose requires very different degrees of expense to execute it.

The estimates hitherto made relate solely to the expense of raising, & maintaining slaves, and to the unproductiveness of their labour. But there are other causes of expenditure, the natural consequences of the system. One is the number of domestic servants, which is generally greater than would be employed if they were obliged to be hired. Now there is no kind of servants so improductive as domestic.—They add nothing to their master's income, they live and are clad at a greater expense than labourers.

Another cause of expenditure may be traced to the nominal value of Slaves. Even those which bring him no income are valued by the master at what they would fetch in market.—Hence he is apt to live in a style proportioned to the nominal value of his property, and not to his actual income. He who owns slaves often, in endeavouring to employ them, takes more pains, and waits a longer time, for obtaining his desires, than he would if he owned none. To exemplify this in a trivial instance. The master who calls a negro to bring fire to light his pipe, if he had no slaves would have fetched it in a shorter time than he usually gets it. Perhaps a sense of trouble, bestowed to little purpose, might have induced him to give up tobacco entirely, in which case the State had been a gainer as well as himself. It would be well if the master's desires were all equally cheap, and as easily satisfied; but this is not the case. Some demon whispers, 'Have a taste.' Instantly, 'up starts a palace,' furniture must be bought answerably to its splendor, company must be invited to see the master's glories, one carriage at least must be in readiness for the use of the ladies, a race of beings equally worthless with those yclep'd gentlemen, the servants as well as horses are withdrawn from works of utility, the wine flows freely at table, while, by a necessary consequence, the stable forgets the use of corn. A few revolving summers, and the master's place knows him no more, his slaves are gone to the hammer, himself, with a wretched fragment of his former property, to do penance on the frontier for the rest of his life. He lives in splendor, he dies in poverty. His children, a pampered and uselesset, either perish early, or hang, as dependants, on their relations, for gentility forbids their learning an honest trade. The great house of the slaveholder is generally contrasted by the want of a barn, sometimes even of a stable. The Pennsylvania farmer is precisely the reverse of this. He builds the barn, well knowing that the barn may build the great house, but that the great house will never build the barn. C. C.

(To be continued.)

They who are easily flattered are always easily cheated.

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From the Home Missionary.

SERIOUS IMPRESSIONS ON THE MINDS OF SINNERS VARY ACCORDING TO THE VARIATION OF THE PRAYERS OF SAINTS.

Soon after I was constituted the pastor of one of the Congregational churches in Connecticut, it was ascertained that some fifteen or twenty females of this church were unusually solicitous for the salvation of sinners. They conversed much respecting the long continued and distressing declension, which had obtained among them, and their Christian friends with whom they were associated. Their tears and prayers were mingled together before God, and they silently, yet critically, watched the signs of the times. I was not long before, at a lecture in a part of the parish remote from the centre; there were found three persons evidently under the special operations of the Holy Spirit. One of this number, to the great joy of these sisters in Christ, soon gave evidence of a change of heart. A second lecture, without much delay, was preached in the same neighborhood, at which meeting eleven persons were found who were deeply affected in view of their spiritual state. At the close of the service, an opportunity was improved for personal conversation with each of them, and not many days were suffered to pass before they were seen and conversed with the second time. A part of them were now supposed to be under pungent convictions of sin. Their pastor was then necessarily absent from town a few days. On his return, his first business was to visit these anxious sinners; but, alas! he found them not in a state of anxiety like that in which he left them. All, without exception, were far less solicitous respecting the salvation of their souls; and the serious impressions of no small proportion of them were erased, and they were unwilling to make religion a subject of conversation. It was ordered, that on the same day in which this mournful fact was ascertained, the little band of pious females, of whom mention has been made, were assembled together. Their minister, without communicating to them a knowledge of this fact, asked them individually what had been their religious feelings and conduct for a few days previous. There was, substantially, but one answer given to the interrogation. Each person was constrained to confess, that she had not, during that period, had so lively an interest at the throne of grace—she had been involved more deeply in the cares of the world—and had thought less of the condition of impenitent sinners. It was then stated to them, that the persons, who were a short time before viewed as being convicted of sin, were now in an unpromising state, having lost, in a great degree, their serious impressions. This statement called forth, as we trust, tears of repentance. A resolution was unanimously adopted, to devote a certain portion of time to special fasting and prayer. The convictions of the eleven persons, to whom allusion has been made were renewed—their hopeful conversions succeeded, one after another; and all of them, together with *fifty-six* other persons, were in a few months added to the church.

BE YE WISE AS SERPENTS.

Mrs A made a profession of religion in 1826 Mr. A. is not a professor, though he is kind to his wife, affords her every opportunity of attending religious meetings, &c. In return, Mrs. A. is frequently talking of her husband's being 'quite hardened and thoughtless." In the presence of both strangers and neighbors, she will say, "O's, Mr. A I wish you would get religion—I wish you would." Now, all this is doubtless true, and he ought to be reminded of it by the wife of his bosom, and in such a manner as to convince him that she prays for him, and *feels* more than she *expresses* But she has talked to him so much, and in so improper a manner, that I wonder he bears it, when I remember that his "mind is enmity against God." Yet he does bear it, and apparently without irritation; but it is evident that his respect and affection for his wife are gradually diminishing He has become so accustomed to this "clinking" of the house-bell, that it makes no good impression on him. Once, pious conversation affected him; now, it does not, and he is gradually losing his respect for religion. His wife, hopefully *very* pious, but injudicious, is making sad work with him. Wives! take care how you talk to your non-professing husbands. "Be ye wise as serpents." Live religion. Pray much, and choose out acceptable words and seasons. Don't complain and scold, nor "cast pearls before swine."—*ibid.*

WATCHFULNESS.

"*What I say unto you, I say unto all, Watch.*"

Of all the duties enjoined upon the followers of Christ, none are more strongly enforced by the Saviour, more necessary to our comfort and consistency, as Christians, than habitual watchfulness. It is the first duty attended, when the soul comes to Christ; and the first duty neglected when the Christian wanders from him. It is as indispensable to the christian as to the soldier. A general may fight bravely, and drive his enemies from the field; but unless he sets a watch against them, how soon does he lose the advantage he had gained. Just so with the christian; his foes may seem vanquished, his mountains seem to stand strong, and his peace seem like an overflowing stream: but should he neglect to watch, how soon does he lose his strength, like Sampson shorn of his locks. Have you spoken amiss; has your conversation been light and vain; have you become worldly minded; are you in mental darkness; have you dishonoured the cause of Christ, the reason is plain; the only reason is, you neglected to watch. Make as many excuses as you will, the truth still remains, it is owing to carelessness, and nothing else; and you will continue thus inconsistent until you begin in good earnest to be perseveringly watchful. We need not expect the shining of God's countenance, or the consolations of his Spirit on easier terms. Oh, how unreasonable are we! What a dying, lingering, lazy life do we live! We wish for assurance: but are not willing to use the means for obtaining it. Can we expect better things? Can we expect a revival of religion unless we are watchful.—Pray ever so much, and our prayers will never come up before God, unless we watch. If we wish to get rid of the burden of sin, and walk in light; get rid of our chains, and enjoy the liberty of the sons of God; if we have any desire to do good in the world: if we would live in peace and die with comfort; let us, calling upon God for assistance, begin and ever continue to watch and pray. Dear reader, despise not this poor attempt to stir you up to duty. Let me not labour in vain, but do consider my request. Consider the swiftness of time and the uncertainty of life; the importance of having your hope in Christ 'ere life comes to a close, and then say, is it not reasonable that you and I, and every follower of Christ, should WATCH.—*Christian Mirror.*

THE ELEVENTH HOUR.

The N H. Observer, gives the religious history of a woman, who died at the advanced age of *ninety-eight* years—"a mouument of long-suffering, mercy, and astonishing grace, manifested at the *Eleventh Hour.*"—She had been a constant attendant upon the preaching of the gospel, and her general character was excellent: but she never received any powerful religious impressions, till she was more than 85 years of age. Some fragments of "Law's Serious Call," which fell in her way, were the instrument of awakening her attention to the concerns of her soul, and the occasion of almost insupportable anguish, which continued with greater or less severity for more than two years.

"When she was more than eighty-seven years of age, her son passing by her chamber door one morning, heard her engage in earnest prayer. At first he supposed she was pleading for mercy, as he had often heard her before: but on pausing a moment he discovered the delightful fact, that her burdened soul had found relief. Upon going into her room soon after, he found her mind full of the consolations of the blessed gospel. "Oh rejoice with me, my son," she eagerly exclaimed. "I have found my dear Saviour!" Her joy was now equal to what her distress had been before. She was ready to tell every one she saw what Jesus had done for her soul. "What a wonder it is," she would often say, "that God should have mercy on such an *old sinner.*"

"From this time, though she had occasional struggles with temptation, her faith, hope, and joy, were, for the most part, abiding. Her devotion was fervent, and unwearied, often spending whole nights in prayer. After age had made great ravages upon her mind, as well as body, she would still converse upon religion with great animation.

"A few weeks before her death, her health seemed much as it had been for some weeks previous, except a failure of appetite. One night after retiring to rest, her daughter thought she heard a little noise in her apartment. She immediately went into the room where her mother lay. Recognizing her step, she called her by name, saying, "Come to me my dear." What do you want mother? She replied. "My *sweet Saviour* has come into my soul and the tempter has gone, never to trouble or distress me again." Her daughter, thinking there was an alteration in her appearance, took a light, and was about making some arrangements with her pillow, that she might rest more quietly. Her mother's head seemed to recline from her—she looked on her countenance, there was a smile there, but the spirit had gone. "Her sweet Saviour had indeed come into her soul, and the tempter had departed never to trouble, or distress her again."—*Ib.*

JACK, THE SAILOR.

Extract of a letter from Stephen Prust, Esq. of Bristol, Eng. to his friend E. P. of N. Y. dated June 28, 1828.

Last evening, a country minister dropped in and spent the evening with me—in the course of which, I delighted him by relating the gigantic efforts making in the Redeemer's cause in America, which rejoiced his

heart. On mentioning the Sailors' cause, he told me that some years since, after study, he took a walk for recreation, in the course of which he met an old sailor, with a basket of eels. So, my brave fellow, says the minister, you have been taking a little sport, I see. "Yes, your honor; Jack's becalmed,—snug moored in ordinary,—so I thought I'd go a fishing, to keep me out of mischief." Well, that's right: *the devil tempts every man, but an idle man tempts the devil.*—You seem to have weathered many a storm. "Yes, your honor: I have mounted over many a salt water stile; faced many a hurricane; braved many a battle for my king and country; and now, nearly worn out in my timbers, I am laid by, like a hulk." Well, my friend, in the decline of life we want rest to prepare for the last enemy, death. I suppose you go to church. "No, your honor; I can't say I do." Why? where do you live? "In W ——, that lays ahead there." You ought to go to church or meeting. Do you know *such* a meeting? "No,your honor; but I think I have heard of it." Now, as there is no evening service in the church, suppose you go to meeting. It begins at 6 o'clock,and you have nothing to do but walk in and sit down. Perhaps you may get some good there. "Thank your honor, I'll bring up there to morrow evening."

Punctually at 6 o'clock, the minister saw the venerable Tar enter,—look all around him for a clear birth, —and then at him in the pulpit,—with astonishment to see him there. Recognizing him immediately, he paused, and at length took his seat. During the service he perceived his eye fixed on him, and now and then a tear trickling down his furrowed cheeks. After this, he attended regularly every Sabbath evening. Some months after, the minister met him again in the country; told him how happy he was to see him attend at meeting; and told nim there was morning service at half past ten. "Is there, your honor? then I am sure to be there." There he came, month after month, usually stopping to grasp the hand of the minister as he passed to the vestry, his eyes gushing out with tears. "Oh your honor, it does me so much good." After a time he found where the minister lived; called on him; told him he was going to London; and came to ask him whereabouts in London he could hear *such* preaching? The minister told him at Surrey Chapel;—that he would like to hear the dear old minister there, Rowland Hill—*the Seamen's friend.* He thanked him—set off—was absent six months. When he called again, he said he was delighted with the old boy at Surrey,—but he was now come to moor for life under *his lee*, and wished to join his church. After due examination, he was proposed to the church, who unanimously received him, though he had not language to describe his feelings,but with tears exclaimed, "Oh it does me good to hear of Jesus Christ, who is able and willing to receive a poor worn-out sailor. If his honor, the minister had not spoken to me about Jesus Christ, I must have been wrecked in the infernal pit. Now Jesus Christ takes care of me, —oh how I love his dear name!"—He lived some years, a simple hearted christian—grew in grace, and died rejoicing in the salvation which is of faith in a crucified Saviour. The minister, visiting him on his deathbed, prayed with and for him, closed his eyes in death, and has no doubt but he shall meet him at the right hand, among the redeemed by Christ's precious blood. Oh what encouragement to address those we casually meet! *N. Y. Obs.*

BETHEL RECORDS IN NEW YORK.

At one of our meetings, a Commander of a vessel who had lately arrived, rose from his seat and said, "This is the first Bethel meeting I have attended in New-York. You are all strangers to me and I to you. Twelve months since nothing would have induced me to be present at these meetings, for I was on a voyage to eternal ruin,—but the Lord lately brought me to see my awful situation as a sinner, and I then immediately altered my course,and went to my Heavenly Father, and said unto him, 'Father, I have sinned against heaven. and before thee, and am no more worthy to be called thy son, I pray thee to make me as one of thy hired servants.' Blessed be God, as soon as I turned towards my Heavenly Father, he had compassion on me, and sent his Holy Spirit to visit me, and said, 'This my son was dead, and is alive again, he was lost and is found.' My heart rejoiced, and I do hope the Lord has delivered me from the adversary of my soul, and brought me into the family of Christ. I do earnestly entreat you all to pray for me that I may be saved." He then lifted his hands and eyes to heaven, and said, "Have mercy on me, oh God, wash me thoroughly from mine iniquity, and cleanse me from my sins." After which he took a seat with his handkerchief to his eyes.

At another meeting, two Seamen made an open confession of their sins, and lamented the manner in which they had in times past trifled with serious things. But the Lord, they said, had lately, while they were on the ocean, opened their eyes to their great wickedness, and they could not rest, till they had read the Bible and prayed to God for forgiveness. Their confessions and exhortations produced a great effect upon their ship mates and upon all present.

At another meeting, a Commander who was with us for the first time, arose, and after apologizing for the part he was taking, related what he had done in his childhood and youth, and how the Lord had lately interposed for the salvation of his soul. He earnestly entreated all seamen present to accept the terms of salvation as they were offered in the Gospel of our Redeemer, and then closed with prayer.

Another Commander who had lately arrived, after relating what the Lord had done for him since he had leaned on Jesus as the beloved of his soul, addressed his brother-seamen as follows: "My dear brethren, many of you, I fear, are anxious only for the safety of your lives and ships, while you have no concern for the salvation of your souls. I entreat you, do not live as you have have done, any longer. My dear shipmates! let us all go to Christ, and make him the beloved of our souls. He will then be always with us, wherever we are. Let us commit ourselves to him and he will guide us to the port of eternal rest. My dear friends, engage in earnest for the salvation of your souls. Strive to be delivered from the family of Satan and to be admitted into the family of Christ, that you may be prepared to enjoy him forever in heaven. Oh I do hope that not one present will trifle with religion, but will seek with his whole heart that which can alone give peace and comfort in the world to come.—*Ib.*

THE PIOUS ADMIRAL,

"From the west of England, was lately seen on a Sabbath morning at the Mariners' Church. The place was filled. After the sermon he came to the altar, and solemnly partook of the memorials of a Saviour's love, in company with a pious sailor from Sunderland, and others. After singing the last hymn, the Minister entreated he would kindly implore a blessing upon the ordinance and the Institution. The Admiral kneeled down, and with great fervour and piety, implored the richest blessings on sailors, and the exertions made to promote religion among them. It was a most solemn and interesting scene, and the Minister, on viewing the Admiral, and sailors and their families thus on their knees, was struck with this thought: "If any person thirty years since had told me I should see an Admiral of the British navy on his knees, thus praying for sailors and with sailors, I should have said with the unbelieving lord of Samaria, 'If *Jehovah* were to open windows in heaven,can such a thing be.'" The Admiral afterwards met the Committee in the vestry, with great affability and kindness, and contributed £2 to the Institution, in addition to £5 lately sent up to the Society. He afterwards dined with the Minister, and went with a member of the Mariner's Church Committee on board the floating Chapel."—*Sailor's Magazine.*

RELIGIOUS CREED OF THE TURKS.

The nature of the Turkish creed is as little known to people generally, as the Turkish character. Some of its points are curious enough.

The Turks insist upon the *unity* of God. They believe that the Saviour was the son of the Virgin Mary, and was conceived by the "Ruah," which is the *breath or spirit* of God. They believe that he was a great prophet—that he had the power of performing miracles—that he foretold the coming of Mahomet, who is also no more than a prophet. They believe that Christ shall come to judge the world—that he shall reign 40 years in Damascus, during which time Anti-Christ shall arise, after whose destruction Christ shall ascend into Heaven, and then the day of judgment shall be held. They believe that the gospel was sent to Jesus as the law was to Moses and the Psalms to David.

They believe all the prophets of the Old Testament—they believe in Paradise, in Hell, but not in Purgatory. Instead of this they have a place called "Arat," to be inhabited by those who have led an insignificant life, in which the good and evil are about equally balanced. The Paradise of Mahomet is sensual—lovely gardens, fair fruits, fresh fountains, flowing rivers of milk and wine, the song of the Houris—every thing is addressed to the senses. So it is also with their Hell—the wicked are to drink scalding water, and to eat the bitter fruit of the *Zaccon.* Still for a while they have hope; if their *faith* be proof against torment, after all their sins are washed away in the waters of *Solzaboul*, they are admitted into Paradise. But to those who have no faith, the fires of hell are eternal. The Turkish belief in *fatalism* is well known; it is this, in connexion with the reward of Paradise to those who die in battle,which makes the Ottoman soldier a formidable foe.

THE SABBATH & ETERNITY.

We may judge by our regard for the Sabbath, whether eternity will be forced upon us.—*Adams.*

THE WESTERN
LUMINARY.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
OCTOBER 1, 1828.

PRESBYTERIAN EDUCATION SOCIETY OF KENTUCKY.

Extract of a letter from the Rev. James K. Burch to the editor, dadated

DANVILLE, Sep. 27th, 1828.

Brother Skillman,

The Scriptures of everlasting truth are being fulfilled. Heb. 10. 24. "And let us consider one another, to provoke unto love and to good works."

New-York is *provoking* the christian world. Her *provocation* has crossed the Alleghany Mountains, and gone down to the Falls of the Ohio, and there spoken in a voice louder and more sublime than the *rushing* and the *roaring* of the mighty waters.

I now hold in my hand a written obligation from John W. Hundley Esq. (near the Falls of the Ohio) to pay six hundred dollars ($600) annually for seven (7) years, to the "Presbyterian Education Society of Kentucky," for the purpose of affording to ten young men a classical and theological education, for the Gospel ministry. It will be recollected that this same gentleman, lately paid one thousand dollars ($1000) to our Society for the purpose of establishing a permanent scholarship.

Now, may our dear Master grant that this *great provocation*, given by our brother, may be felt through all our churches in Kentucky, and even in New-York itself.

J. K. BURCH, *Cor. Sec.*
Pres. Ed. So. Ky.

REVIVAL IN LEXINGTON.

During a four days' meeting in the 1st Presbyterian Church in this town, which closed on Monday last, sixteen persons were publicly received into the church on a profession of their faith in Christ; and about 35 more came forward to the anxious seats.

REVIVAL IN FLORIDA.

The Rev. Mr. Rouse, pastor of the Reformed Dutch Church at Florida, Mont. Co. gives the following statements, concerning a revival in his charge, which we find in the Magazine of the Dutch Church.—*N. Y. Obs.*

Rev. and Dear Sir—I have the pleasure of communicating to you, that there has been, during the last nine months, a pleasing attention to religion in the congregation under my care.—During the latter part of the last summer, a great degree of solemnity began to prevail. Our meetings for public worship were more numerously attended; and apparently with deeper interest. The members of the church began to awaken to a deeper sense of their obligation to walk circumspectly, and pray for the conversion of their neighbors. Prayer meetings were appointed, and well attended. Saturday evening was observed as a season of preparation for the coming Sabbath; but more particularly as a season to be spent in prayer for a blessing upon the church; and for the revival of religion among us. Early in the fall, a spirit of inquiry and seriousness began to prevail. Numbers were observed deeply afflicted: others were struggling under powerful convictions. Since this attention to religion has prevailed, the number of those who attend divine worship has increased two fold. Family worship, formerly in a great degree unknown among us, is now generally observed by the members of the church;—especially by those who have made a recent profession of their faith. Prayer meetings are now conducted by the officers, and members of the church. A deeper interest has been excited for the welfare of the church, and the cause of religion in the world. Private devotion and religious conversation now manifest that religion is not merely a subject of speculation, but of feeling, and intense interest. A large proportion of young and active men have entered into the service of the church, to take the places of their fathers, who must soon slumber in the dust. Fifty individuals between the age of twelve and seventy, have been united to the church upon the confession of their faith.

REVIVAL IN WATERFORD, VERMONT.

Extract of a letter from the Rev. Thomas Hall.

"We have had, as you have learned, a most deeply interesting season for months past. The state of my people, in some respects, was more deplorable during Winter than ever before; but God in the midst of darkness, was preparing the way for the bursting forth of light. Nothing seemed to appear like a revival till about the middle of March, when a sudden death occurred: from that time the Spirit commenced his operations. The revival has been silent, powerful and deeply interesting. The exact number of hopeful subjects, I do not know; but probably between 90 and 100. The most of them are in the meridian or morning of life. There are thirteen couples of young married people subjects of the work. The change is great in the part of the town which contains my parish. In this village the change is astonishing. The work is not so powerful now as it has been. No new cases of awakening have occurred for some time. Some who were awakened are getting hopes. Opposition has been very powerful, and is yet. There has been in our part of the town much commotion on the subject of baptism, which has tended to stop the revival. We are hoping, and I trust praying, for the continuance of the Divine influence. Prayer meetings among young converts have been recently set up, and are very interesting — None have as yet been united to the church; fifty-seven are propounded, and will be received on the next Lord's day. The parents and children will then be separated. All the children of one family will then be received, and the father only be left behind. Pray, dear parents, that the Holy Spirit may continue with us; many are yet without Christ. Revivals are all around us."—*Boston Recorder.*

From the Religious Intelligencer.

IRASBURG, Vt. June 5, 1828.

Mr. Editor—The Lord is doing wonders in these regions. It may be truly said, the North is giving up. Many are the mighty works which have been wrought in this vicinity. But my design in writing is more particularly to notice the marvellous displays of God's power at a militia training, held in this town on the 3d inst. Some mercy drops had already fallen, and through the instrumently of a four days' meeting held in this place, a new and powerful impulse had been given to the work. By request of the commanding officers, who loved God and the souls of their fellow-men, the business of the day was commenced by a short address, followed by prayer. A solemn silence pervaded the ranks, and all seemed deeply sensible that the eye of God was upon them. The band of music belonging to this and the adjacent town afterwards paraded and marched to the court house, where prayer was again offered. On their retiring, three young men, deeply wounded by the sword of the Spirit, remained behind, whose language was, "pray for us." We called on God in their behalf, and trust not in vain. About 4 o'clock P. M. the militia were dismissed, and the brethren assembled in the court-house for a meeting. The soldiers, instead of going to the tavern or grog-shop, and there destroying their senses and their souls with frequent draughts of intoxicating liquors, came, almost to a man, to the place where prayer was about to be made. An invitation being given, the place although large, was thronged with weeping mourners, anxiously soliciting an interest in our prayers. Surely it was a sight sufficient to melt the hardest heart to see the soldiers of Vermont, unused to grounding their arms at the feet of an earthly conqueror, laying aside the implements of war, and submitting to King Jesus. In their behalf we once more offered our petitions. On the wings of faith our desires ascended. God was pleased to hear and bless. Several for the first time found substantial bliss, and were ready to exclaim. "How dreadful is this place!" It is thought that nearly twenty of the inhabitants of this town on that day received the joys of pardoned sin. To God be all the glory.

E. SMITH.

SABBATH SCHOOLS AT SEA.

A letter from an officer belonging to the United States ship Natchez, now on the West India Station, gives information that a Sabbath School has been formed on board, agreeably to the suggestion contained in a letter from a naval officer which we published some time since. We also learn that Sabbath Schools have been formed on board of several merchant vessels, among which are the Olympia and Mary Ann, which sail from this port. In most of these cases, the entire system of religious practice, as recommended in said letter, has been adopted; the necessary books being procured by the Captains at their own expense.—*N. Y. Obs.*

From the New York Observer.

THE BIBLE IN RUSSIA.

Those who are acquainted with the embarrassments which of late have attended the circulation of the Scriptures in Russia, will learn with pleasure, that within a few months, a Bible Society has been organized in that country, under the authority of the Emperor himself. This information is contained in a letter from St Petersburg; which we find in the *Kirchen Zeitung*, and here translate:—

"His Majesty the Emperor has sanctioned the establishment of a Protestant Bible Society, in order to supply the Protestants in Russia with the holy Scriptures. Prince Lieven is appointed President, with the liberty of nominating three fellow-members of the Committee, who, together with the Prince, the Lutheran Bishop, and a minister of the Luthern Church, are to compose the Society. Already 20,000 copies of the holy Scriptures are prepared for distribution,—stereotype plates are provided for the printing of more,—and we also have 13,000 rubles in Bank.

"This affords a convincing proof that the present Emperor is very favorably disposed in regard to the circulation of the Scriptures in his dominions, and strengthens the hope, which I have so often expressed, that the day is not far distant when the Russian Bible Society will be restored in all its glory, and accomplish as much as ever before, in the divine work of supplying the people of Russia in their various languages with the word of God."

It would seem that the efforts of this Society are to be confined to Russian Protestants; of whom there may be in the Empire perhaps 3,000,000. And here may we not discover a clue to the motives which induced the Emperor Alexander to abolish the National Society? Did he not find that great numbers of his subjects, particularly all the Catholics, were opposed to the circulation of the Scriptures, and resort to this unfortunate measure as a means of promoting his own popularity and removing discontent! For although the nominal friends of the Bible might be numerous, only a few would be so ardently engaged in the cause, as to feel themselves seriously disobliged by the imperial veto. But however this may be, we hail the establishment of the new Society as an important event, and one which may prepare the way for still greater things.—*N. Y. Obs.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to August 7th, and Liverpool to the 8th.

STATE OF EUROPE.—Some paragraphs in the London papers speak of the danger of a general war in Europe, —though others appear to entertain no such apprehension. The Morning Herald complains, that "while Russia is marching rapidly to Constantinople, France despatching a large army to the Morea, Austria collecting large bodies of troops close to the scene of action, and a general war, according to them, is to break out in a few months, England has so far forgotten her usual course on such occasions as to stand by an idle spectator, and, though more interested than any of the three last Powers, to act as if the affair did not at all concern her."

THE AMERICAN TARIFF.—This is a fruitful topic of remark in England, and creates about as much dissatisfaction as it does in the Southern States.

ENGLAND AND PORTUGAL.—We believe we have the satisfaction of announcing conclusively, that the sovereign of the Brazils has at length taken that decided part respecting the proceedings of Don Miguel which justly belongs to him as sovereign of Portugal. He has called, if we are rightly informed, not only on the British government to interpose in his behalf, and that of the infant Queen, but also on Austria and France, to support, in his person, the rights of legitimacy.—What steps our government may now deem it proper to adopt is not as yet of course known, but we should be inclined to believe, from the tenor of the King's speech, that no reluctance will be manifested now in embracing the cause of the Constitutionalists, and driving the usurper from the throne of Portugal.

Don Miguel continues to follow up his plan of arrests, and the prisons are full to overflowing. The Times gives the following dismal catalogue of the victims of his oppression:

"Of nobility with titles we find under persecution, by this list, 7 Marquisses, 22 Counts, 4 Viscounts, 9 Barons, and 2 Bishops. The persons in the first rank of Fidalgos without titles amount to 15; the General Officers are 19; and Deputies 7; making in all 85. The number of inferior persons in civil capacities, or in the army, who have either been imprisoned or expelled, amounts to 15,214.

RUSSIA AND TURKEY.—The Russian arms have done nothing of moment since our last advices. The Berlin papers to the 26th ult. contain the tenth bulletin of the Russian army, by which it appears, that the Emperor left Korassou on the 6th ult. and no resistance being attempted, the Russians entered Bazardjid without opposition, the inhabitants abandoning it as the Russians advanced. After the advanced guard had passed Bazardjid, they met with a body of Turkish horse commanded by Hussein Pacha, who had been sent from Choumla to reconnoitre. There was but a slight skirmish.

POTSSCRIPT.—On Thursday evening the Editors of the Journal of Commerce obtained their papers from on board the ship Canada, (below,) which sailed from Liverpool August 16.

The fortress of Carz was taken by storm by the Russians, about the middle of July, after a battle of three hours, in which 6250 Turks were taken prisoners, 2000 killed and wounded, and 150 pieces of cannon captured.

The fortress of Choumla is hard pressed, but had not been taken July 20. A battle had been fought near this place, in which the Russian loss was considerable The Turks, however, were driven back. Varna was also invested by the Russians.

From the New-York Gazette.

LONDON PETITION AGAINST AUCTIONS.

It is a hackneyed truism that "like causes produce like effect," and it will in all probability ever be proverbially true. Neither the historian or the moralist has discovered in the lapse of a thousand years, a single trait of character that may be considered new, or of which their predecessors had not had the most numerous and diverse examples. I have been led to make these remarks from having just seen in a volume of Parliamentary Debates, *a memorial against auctions*, presented by the Lord Mayor, Aldermen and Common Council of the city of London, to the Parliament of England in 1814. It is curious to observe the exact parallel which may be drawn between this petition and that which has been prepared by our merchants. The evils felt in the city of London were of exactly the same character as those under which our citizens are suffering. We have no other evidence that they were as severe as those felt under the *American System* of auctions, except that the *Corporation of London* felt themselves called upon to denounce them as an "intolerable public nuisance," although if I mistake not there was at this very time, a tax of five per cent. on sales by auction. It may be, however, that *that* Corporation being placed as the temporal fathers over the city, felt themselves bound to watch over the happiness of the people, and to endeavor to exterminate every "nuisance," however public it may have become, even if it should be "one of John Bull's good old family nuisances." Without further comment, I give you the petition itself:

"The memorial of the Lord Mayor, Aldermen and Common Council of the City of London, respectfully represents, That frauds and deceptions are carried on to a considerable extent, by means of numerous auction rooms for the sale of manufactured goods, in small lots, in various parts of the metropolis, and most of the provincial towns, to the great injury of the manufacturer, the fair trader, and the public in general, and that they have long become *an intolerable public nuisance*, not only by the number of persons collected together, and *the cheats and deceptions there practised*, but by the powerful inducements they hold out to swindling, to unprincipled persons to obtain goods upon credit to defraud their creditors, and to servants to rob their employers, as well also as by the frauds committed upon the public revenue; and that they tend to encourage the manufacture of inferior and disreputable articles, to the great injury of the manufacturers and commerce of the country and which will now prove still more injurious, when we shall have to contend against the rival manufactures of other nations; and that while the persons vending at these sales elude that responsibility, as well as various taxes, which attach to the regular trader, disreputable articles are not only vended with impunity, but, as the petitioners are well informed, the auction duty is, to a great extent, evaded; that a bill was brought into the House, during the last session, and afterwards withdrawn, on account of some informality; but, for causes unknown to the petitioners, the same was not again introduced, and praying the house to take these serious grievances into consideration, and to grant such relief in the premises as to them should seem meet." HUSKISSON.

TO WHOM IT MAY CONCERN.

It is surprising how lightly the obligations of strict honesty seem to set upon many persons who would fain be considered very good men. If they wish to sell an article, they appear to suppose that an erroneous statement concerning it, or at lest of its defects, is perfectly admissible; and when the bargain is completed and the writings signed, if the purchaser remonstrates, they will laugh at him to his face. If they have incurred an honest debt, which by some quirk of the law it is possible to evade, they will postpone it and postone it and probably never pay it at all. If a mistake has occured in their favor, they will never rectify it. Nay, there are men who profess better things, whom if you trust with the collection of monies or other confidential business, it is extremely doubtful whether the proper returns will ever be made, unless you pursue them continually with the glance of your eye.—In short, we believe there are some *pious* men, who have formed such habits of carelessnoss and negligence, that the less you have to do with them, the better.

We mention these things, not because we have suffered more from dishonesty than many others; but because we view its opposite as a part of Christian morality. A *dishonest Christian* is a contradiction in terms. And we are anxious to impress it upon our readers, and also upon ourselves, that in all pecuniary transactions, if we practice fraud, under whatever guise, and however intangible by the law, it is done at the peril of our souls. If we are entrusted with another man's business, and, because it is another's, leave it to suffer through procrastination or careless, we commit a flagrant breach of the law of love, and expose ourselves to the indignation of Heaven.

This parleying with temptation is a dangerous thing. The man who would approach as nearly as possible to the boundaries of positive dishonesty, will do well to take heed lest he die in the State Prison or on Gallows.—*N. Y Obs.*

For the Western Luminary.

OBITUARY.

Departed this life on the 31st day o August 1828, Mrs. ANN TODD, in the 74th year of her age, consort to Genl. Robert Todd, of known memory in the first settlement of Kentucky. She was born in Hanover county in Virginia,—the daughter of the Rev. John Todd, who was among the first Presbyterian clergymen who settled in Virginia. Immediately after her marriage she removed to Kentucky, and was on her way, when she heard the news of the bloody, and truly disasserous battle of the Blue-Licks. Unintimidated however, by the panic which had seized the colony of Kentucky in that critical event, she prosecuted her journey, and arrived in Kentucky. She was among the first females who settled in Kentucky, and although she had been brought up in the lap of ease and refinement, yet, with exemplary patience, she submitted to the privations of living for several years in a station, in Lexington.

She early in youth "remembered her Creator," by making a profession of Religion in the Presbyterian church, the doctrines of which she adorned through a long life, in which she had been called, in the providence of God, to pass through many changes and trials.

For several years before her death, she had been stricken with palsy, and was principally confined to her room.—During this period, contemplating death as near, secluded in a great measure from the world, and patiently waiting her heavenly father's call, she spent much of her time in meditation and prayer; inasmuch as it may truly be said, "that her conversation was in heaven." All who had an intimate acquaintance with this 'mother in Israel," can testify to the ardor of her piety, her devotedness to God, and the zeal with which she performed the acts of charity and benevolence, and all the duties of religion during a protracted life.

In her was remarkably verified the promise of God to the Faithful—"I will be a God to thee and to thy children." Her beloved husband, and two of her children, had died before her, hopefully in the Lord; and she had the unspeakable pleasure of seeing before her death, all her surviving children, (with one in exception) with their children who had grown to the years of discretion, in connexion with the church by profession; and hopefully pious. And a few days before her death, the writer of this short and imperfect memoir, heard her express, in the confidence of faith, that the Lord would, in his own time and way, hear and answer her many prayers for that beloved child, who was not yet in Christ by profession. She was mighty in prayer and prevailed! Oh what encouragements have pious parents, from a "cloud of witnesses" *who* have gone before, as well as the positive promise of God, to wrestle with God, by fervent and persevering prayer, for their beloved offspring. "The effectual fervent prayer of a righteous man availeth much!"—"Blessed are the dead who die in the Lord; for they shall rest from their labors, and their works do follow them." S.

From the Visitor & Telegraph.

ANOTHER SUBSCRIBER TO THE FIFTY THOUSAND DOLLARS.

It gives us pleasure to announce to the christian public the progress of "H. C's." plan to raise $50,000 for the benefit of the Union Theological Seminary—or rather for the benefit of the church of Christ, for the welfare of our country and for the temporal and spiritual good of many generations: for a plan of this kind, if carried into operation as, we trust, this will be, will exert an influence that shall be felt by millions—and that will be transmitted to the end of time. We have received the name of another (*the third*) subscriber to the fund contemplated, accompanied with the following note:

"As soon as H. C. made his proposition, I thought that I would bear a part in the good work, but concluded that I would wait awhile, and help out the cause at a dead lift.—But "Aquino" has made me feel that "what I do must be done quickly."—I resolved then to put my hand to the work without delay; so you may put me down as

ONE OF THE FIFTY."

STILL ANOTHER SUBSCRIBER TO THE FIFTY THOUSAND DOLLAR FUND.

Since the above was in type we have received the name of another subscriber to the Fifty Thousand Dollar Fund, for the Union Theological Seminary, accompanied with the subjoined communication. Again we say, let those who love the church of Jesus Christ and the souls of men, bear this subject on their hearts when they appear before Him to whom the silver and the gold belong—and this benevolent plan will be conducted to some good and glorious result.

The fourth subscriber writes as follows:—

Mr. Editor:—You may consider me a subscriber to raise in the way proposed, and for the accomplishment of the objects specified in H. C's. communication, the sum of $50,000.—I hope this scheme may be carried fully into effect, whereby the glory of God may be promoted, the limits of his Son's Kingdom extended, and souls saved. *Ib.*

ANOTHER OFFER.

Every friend of religion must rejoice to witness the indications of a *Missionary spirit* rising in the churches of the south. It is the same spirit which enabled the martyrs in primitive times to overcome the most formidable powers on earth, and plant the standard of the cross in every part of the Roman empire. Let this spirit be imparted to every member of our church—let it be kindled in every bosom, and the Lord will open the windows of heaven and send down a blessing that will cause our desolate places to revive and flourish as the garden of God.—Those who read this offer are requested to estimate the importance of the object in view—to reflect on it—and examine it—and carry it to the throne of grace—and then *do* speedily what they intend doing in this good work; "GIVE"—and the Lord says—"IT SHALL BE GIVEN TO YOU AGAIN, GOOD MEASURE," &c.

Mr. Editor,—I have received the obligations of *two* gentlemen, each of whom binds himself to pay into the treasury of the Presbyterian Missionary Society of N. C. on or before the 1st of October, 1829, the sum of $50, provided 28 other persons will, on or before the 10th of November next, agree to do the same. SAML. L GRAHAM, *Sec.*

Granville C'ty. N. C. Aug. 30, 1828.

Ib.]

REVIVAL IN BUCKINGHAM COUNTY, VA.

Extract of a letter to the Editor, from the Rev. J. M. Fulton, dated Maysville, Sept. 3, 1828.

You doubtless will feel gratified to hear from the revival going on in this section of the Lord's vineyard. The Lord has been doing great things for us, for which we hope we shall ever feel thankful.—There are 24 or 25 persons, who obtained a hope of an interest in Christ. Of this number, 14 have been added to our church at this place; 13 of whom made a public profession of religion on the fourth Sabbath in last month

Dr. Rice was with me on that occasion. The meetings were numerously attended, and the attention fixed and solemn. A more interesting day than our Sacramental Sabbath, I never witnessed. Nine out of the 13 were persons in the morning of life, who came forward and acknowledged their allegiance to Christ, as the captain of their salvation, and dedicated themselves to the God of heaven in the presence of a large congregation of their fellow creatures, before God and his holy angels and "the spirits of the just made perfect." After the days of darkness which have been many, you can well imagine, how cheering this dawn of a better day has been to my own soul.

The revival does not yet appear to be over. A considerable number are inquiring what they must do to be saved?

This interesting state of things is not confined to the vicinity of this place. It extends to all the different branches of my too extensive bounds. At every one of my other preaching places, from present appearances a revival has already commenced. Several have obtained a hope of an interest in Christ at one of these places;—one at another; and at all of them, there are a number who are using the anxious interrogation of the astonished trembling jailer "Sir, what must I do to be saved!"

Though I preach from 25 to 35 times a month, passing over a tract of country of from eighty to a hundred miles in circumference, yet the means of grace are, by no means, adequate to the pressing demands and necessities of the people. The Macedonian cry salutes me almost every week from some new station of this very extensive and truly interesting county. All that is wanting here to do much good in the name of our blessed Redeemer, is an increase of *faithful instruction, Bible* preaching. A desire for such preaching is rapidly increasing in the county; and a disposition to support such preaching is also gaining ground. It will be impossible for me, even with that iron constitution which God has given me, long to continue my labors in so extensive a field. Other laborers, such as I could point out, ought speedily to be sent to be co-workers with me in this great labor of love. *Ib.*

FRANKLIN COLLEGE.

Extract of a letter to the Editor from a gentleman in South Carolina, dated August 29, 1828.

The first week in August I attended commencement at Franklin College, Georgia. It is located in the upper county of the state on a beautiful and healthful eminence.—The College Halls are two large brick buildings, besides a chapel and society halls. The houses of the village are built in good taste.—The inhabitants possess intelligence and taste usual to a "college village." I can give you no better account of the assembly on Wednesday and Thursday than to say that the beauty and talents of Georgia were gathered here.

The friends of literature have the gratification to see the anniversary of their Literary Seminary draw around it a larger assembly of the good, the learned, and the influential than any other occasion in the state. This state of public feeling is comparatively recent, and so rapidly increasing that the present anniversary has considerably surpassed any previous one. In this respect things are as they should be. This public annual respect paid to literature introduces the college to the confidence of all the people, and inspires the young with a thirst for knowledge. Seven years ago the college had 20 students; it has now 100.

If Georgia is rapidly improving in literature, she is still more rapidly changing her religious character. The president and two of the college professors are clergymen not less eminent for piety than for science and literature. Nor are they behind the spirit of the times in the ways and means of promoting religion. The two years past the college has enjoyed revivals, while a simultaneous influence has been communicated to almost every part of the state. A gentleman well acquainted with public sentiment, remarked that five years had produced unexpected changes in the religious character of Georgia. Formerly religion was almost excluded from the classes of wealth, talents and literature, and regarded as a kind of superstition not congenial to their characters and to their pursuits; *now* they find themselves the very people for whom religion was intended:—Five years ago revivals were known only among the obscure and the ignorant; *now* they spare not the intelligent and influential—*then* men of talents despised the ministry as a profession for themselves; *now* the clergy are esteemed the best friends of the human family, and young men of promise are entering the profession as the most desirable on earth.

The exhibition at commencement fully confirmed this statement. It appeared in the orations of the students, uttered in sentiments of profound reverence to the authority of the Bible:—it appeared in the orations before the Literary Societies by Senator Berrian and Judge Clayton, written in a perspicuous and nervous style; it appeared on commencement evenings by the crowded church, and deserted ball room.

The generous and ardent spirit of the south, when once made to flow in the channel of piety, will produce the most active and devoted piety in the world. When the Lord, I trust, will ere long use it with the most overwhelming effect in the conversion of the world.

Franklin College is indebted for its present prosperity to the character and efforts of its eminent President, Dr. Waddel, and to Professor Church who fills the Mathematical chair with ability *Ib.*

AFRICAN MISSION SCHOOL.

At a recent meeting of clerical and lay members of the Protestant Episcopal Church in Hartford, Conn on the 4th Aug.—the Rt. Rev. Bishop Brownell in the chair—a society was formed whose object is "to establish and maintain a School for the instruction of suitable persons of African extraction, with reference

to their becoming Missionaries, Catechists and Schoolmasters in Africa, under the direction of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

"The Society shall consist of persons paying annually the sum of two dollars, or the sum of twenty dollars at one time, which shall constitute them members for life."

The Bishops of the Protestant Episcopal Church, in the United States are Patrons, *ex officio*.

The Rt. Rev. T. C. Brownwell, President; S. H. Huntingdon, Esq. Secretary; Cyprian Nichols, Treasurer.

Rev. N. S. Wheaton is appointed Rector of the school for the year ensuing. *Ib.*

FEMALE BENEVOLENT SOCIETY.

A female Benevolent Society has been recently formed in Wilkes county, Geo. consisting of about twenty members, who propose by devoting a few hours every week to the making of such articles as will find a ready sale, to support a Domestic Missionary from the avails of their industry. Societies of this kind we are happy to observe, are multiplying at the South, and are becoming efficient, to the church of Christ and to those institutions reared among us, to elevate the condition of the people by promoting their moral and religious improvement. *Ib.*

PERRY COUNTY, ALABAMA.

At a three days' meeting, concluded in Perry county on the 1st Sabbath in August, the church enjoyed a truly refreshing season. The Herald states that eight persons were added to the Church on a profession of their faith in Christ, four of whom were baptized. A general seriousness pervaded the audience, and some left the meeting deeply wounded with the arrows of conviction. We hope that better times have commenced in this section of the church. Friends of Zion, pray 'Lord revive us.' *Ib.*

ANOTHER RESOLUTION.—The Presbytery of Albany at a late meeting, *resolved to raise four thousand dollars in a year within their bounds for the cause of Domestic Missions.* They have also resolved *to use every effort to bring every child of a suitable age, within their churches under Sabbath School instruction.* IE.

The Classis of Schenectady—(Says the Christian Register) have almost unanimously recommended the same measure in relation to Sabbath Schools, to the churches under their care. We were all gratified with the devoted attemps to give the Bible to every family in a county, and we are peculiarly gratified to see our christian brethren of different denominations, taking hold of the Sabbath School with the same spirit. Let the work go on in this way, and before many years, nearly our whole population will have passed through the Sabbath school. *Ib.*

RECOMMENDATION OF THE SYNOD OF N. C.

Relative to Sabbath Schools.

The following is an extract from the Minutes of the Synod.

"The Synod of North Carolina from long observation, feeling deeply impressed with the great importance of Sunday School Institutions, and convinced of the important effects they are calculated to produce on the rising generation, do hereby earnestly recommend to the friends of Zion within their bounds, the formany of Sunday School Unions, for each county in the State; auxiliary to "The American Sunday School Union," which holds its Sessions in the city of Philadelphia.—*Ib.*

Noble Examples for Females.—Twelve ladies belonging to the Presbyterian Congregation in Bridgeport, Conn. have become life members of the *American Tract Society* by a subscription of Twenty Dollars each. Thus $240 is added to the treasury of this noble Institution to aid in sending forth these faithful preachers to the wide and desolate fields of the Western states. *Ib.*

From the New York Observer.

BENEVOLENT OPERATIONS IN FRANCE.

A late number of the *Archives du Christianisme* has just come to hand, containing a detailed account of the proceedings at the Paris Anniversaries, a translation and abstract of which we here subjoin:

HELVETIC BENEFICENT SOCIETY.

The annual meeting of this Society was held on the 27th of March.—Rev. Mr. Stapfer in the chair, who opened the meeting by an address full of useful and charitable sentiments. It appeared from the Report, which was read by Mr. Hefti, the Secretary, that in the course of the year 1827, about 600 individuals, belonging indiscriminately to all the Swiss Cantons, had been assisted by the Society. The distribution of relief had been much better understood than in former years, and produced the most satisfactory results. Great numbers of the aged and infirm, to whom assistance had been rendered, were induced to return to Switzerland, where their right of burghership would procure them a better support than that which they received at Paris. Receipts of the year, 9,869 francs [$1850;] expenditures, 7,655 francs Similar Societies have been established at Bordeaux and Brussels

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SOCIETY FOR ELEMENTARY INSTRUCTION

'Anniversary, April 20.—the Duke de Douceauville in the chair. "However important and worthy may be the objects of the Society," remarks the Archives, "it is to be regretted that they have chosen the Lord's day for their celebration, which ought never to be devoted to a review of human operations, being set apart to commemorate those more sublime events, *creation* and *redemption*."—This Society has in Paris three schools, two for girls and one for boys, which are attended by 3783 children. Within a short period, it has greatly increased its sphere of activity, and the number of members, which before was only 570, has increased to 1563. Receipts, 21 056 francs [$3,948]—Expenditures, 20,993 francs. *Ib.*

PARIS TRACT SOCIETY.

The anniversary of this Society was celebrated on the 22d of April, in a Hall, No. 10 St. Mark-street, which was crowded to overflowing. Rev. Mr. Stapfer presided. It is sufficient to say that the evangelical labors of this Society, modest and unhonored as they are in the eyes of the world, are more and more appreciated, and that, through the blessing of God, it is pursuing its course with a firm step. It appeared from the Report, which was read by Mr. Lutteroth, the Secretary, that within the past year the Society had put in to circulation 172,812 Tracts, being an increase of 23,607 above the issues of the previous year. In this estimate are included 16,000 Almanacs of Good Advice, which is 4,000 more than were circulated in 1827, and 10.000 more than in 1826. Eight new Tracts have been published, and one broad-sheet. The Tract Society at New York has adopted several publications of the Paris Tract Society, and reprinted them in French. Finally, the instances of sinners who had forsaken the paths of vice, and of worldly men who had been awakened from their indifference by means of Tracts, proved to the assembly that the blessing of God had rested upon the Society. The donations of the year amounted to 5632 francs [$1056,] and the products of sales to 5606 francs [$1051.] The expenditures were 10,780 francs. We recollect that just before the annual meeting a year previous, the treasury presented a deficiency of between 2000 and 3000 francs. Some person remarked, at that juncture, that this circumstance augured well for the future: and so it has proved. It quickened the zeal of the Society's friends, increased its receipts, and in this way enabled it to extend considerably the field of its labors.

After the reading of the Report, addresses were made by Mr. Rosselotti, Count Ver Huell, Rev. Mr. Juillerat, Rev. Mr. School, Secretary of the London Tract Society, Rev. Mr. Jaquier, and Mr. Buffum, a Quaker, from Rhode Island, whose language was interpreted by Rev. Mr. Monod, Jun.

In the proper place, Mr. Wilkes read a letter from New-York, enclosing $214, the result of a contribution in the United States in favor of the Paris Tract Society. "This letter," remarks the Archives, "afforded a striking illustration of the truth of a sentiment which had been advanced by the preceding speaker, [Mr. Juillerat,] viz. that all Christians, whatever may be their country, are bound together by one tie, one love, one spirit, one hope.—Scarcely was the deficit known in America, which appeared a year ago in the receipts of this Society, when a subscription was opened, and in a few days the sum was raised which we have mentioned above."

A minister in England declared (said Mr. Scholl) that in his parish at least 50 persons had been converted, who derived their first religious impressions from the reading of Tracts. A vicious young man, who, with a company of wicked beings like himself, had entered into a church in London for the purpose of stealing, was so struck with this single passage of the law which was posted on the wall, "*Thou shalt not steal*," that he immediately left his vagabond companions and changed his life, and is now one of the most zealous Tract-distributors in London.

The meeting was closed with prayer by Rev. Mr. Monod, Jr., having been opened with the same solemnity by his father. As the assembly retired, a collection was taken up, and at the same time there was an abundant distribution of Tracts. *Ib.*

Longevity.—On Friday last we saw in our streets *Donald M'Donald*, who is *seven years older than Dr. Holyoke.* He seems to be much addicted to intemperance, for which he frequently has received correction, with little hope of reform, however. He has served in several wars. Nearly 50 years ago he offered himself for re-enlistment in the American army; Washington told him he was *too old*, and with a present dismissed him.—Since visiting Portsmouth last year, he says he has travelled to Halifax. —*Portsmouth paper.*

Poetry.

From the New Baptist Miscellany.

GOD IS LIGHT.

Eternal Light! Eternal Light!
How pure the soul must be,
When placed within thy searching sight,
It shrinks not--but with calm delight,
Can live, and look on Thee!

The spirits that surround thy throne
May bear the burning bliss;
But that is surely theirs alone,
For they have never, never known,
A fallen world like this!

Oh how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam!

There is a way for man to rise,
To that sublime abode;
An offering and a sacrifice,
A Holy Spirit's energies,
An advocate with God.

These--these prepare us for the sight
Of majesty above;
The sons of ignorance and night
Can stand in the "Eternal Light,"
Thro' the "Eternal Love!"

AMERICAN BIBLE SOCIETY.

During the last two years, the Managers of this Society have said comparatively little to their Auxiliaries on the subject of *payment* for Books. They have made much greater efforts to induce their Auxiliaries to *explore* the wants of their respective districts, and to supply their destitute with the sacred Volume. Having had a few thousand dollars of surplus funds on hand, the Managers have been able to furnish many Books on credit, and still to continue their operations of printing and binding. The late unparalleled demand for books has greatly increased the application for credit, so that not less than 30,000 dollars have now become due. Wishing still to accommodate Auxiliaries, and unwilling to stop the presses, the Managers have recently been under the necessity of borrowing money, and the Society now labors under no little embarrassment. The expenses of the establishment for paper, printing, and binding, are now not far from 10,000 dollars per month, and must be increased still more to meet the pressing demands for the Word of Life. What is to be done! The Society does not belong to the Board which superintends its affairs. It belongs to the great Christian family of the United States. What then, we repeat, is to be done? Shall some of the *thirty* presses stop! Shall some of the *one hundred and seventy* hands employed be dismissed? Shall Auxiliaries send for Bibles to supply the destitute around them, and be told that they cannot be supplied with these sacred messages. The answer to these inquiries, rests with friends of revealed truth—with the Auxiliary and Branch Societies, and benevolent individuals The Managers have greatly enlarged their apparatus for printing and binding, and if *means* are furnished, Bibles to almost any amount can be prepared. Let then the Auxiliaries prepare for an effort. Let those which can, forward without delay, their dues to the Parent Society. Let as many as can, in future, pay for their books at the time of purchase. This will greatly facilitate the operations of the Society.

We have thus far spoken of books delivered to purchasers, to Auxiliaries. But there is another view of the Bible cause to be taken. Whence are to come the means to prepare the Scriptures for such Auxiliaries as cannot supply their own wants? What is to be done to enable the Society to send forth the Bible to Spanish America, to Greece, to Ceylon? *One thousand dollars are now wanted to send this blessed Book to the Greeks, and twice that sum to send it to Ceylon, where the missionaries are requesting it for their Schools.* The Auxiliaries, therefore, ought to do more than simply to supply their own wants; they should, if possible, forward a surplus to supply the wants of those who are sitting in the region and shadow of death. This great Society has something more to do than merely to circulate the Bible through our own country—it has the world for its field, and should feel that its work is never done till every nation under Heaven is blessed with the light of Revelation.

WHAT IS NOW GOING ON!!!

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect, that, forty years ago, although *Paganism* reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant Missionary heard, in all her wide domain; and that now, there are more than two thousand Missionaries and Assistants scattered over this vast territory, constantly employed in preaching and teaching from the Book of Life, that their schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry, of whom 25,000 have become members of Christian churches:—When we consider that *Religious Tracts* were scarcely heard of, thirty years ago; and that now, two Associations in Britain and America have sent one hundred and twenty millions of these little messengers into all parts of the world, while every year adds fifteen millions to the number:—when we reflect, that, twenty years ago, only one in six young men in our colleges were preparing for the Ministry; and that now, through the influences of the Holy Spirit on the Churches, and the divine blessing on *Education Societies*, the proportion is one in three:—when we consider, that only fifteen years since, *Sabbath Schools* were scarcely known in this country; and that now, one Society has under its care 260,000 children:—when we reflect, that only four years ago, a few Christians in Monroe county, N. Y. resolved to supply every family in that district with a *Bible;* and that since that time a similar resolution has been adopted in districts embracing more than half of the population of the United States, in many of which the work is already done:—when we consider that although *Intemperance* rages to such an extent in the United States that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has nevertheless been formed, within two years, on such principles and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land:—when we consider, that although the *Sabbath* is profaned by the travelling of stages through all our principal towns, and by the passage of steam boats, canal boats, and other conveyances, along the lines of our most flourishing villages, a band of devoted men have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall, and restore the fallen glory:—when we consider these things, we ask again, who, that calls himself a Christian, will not join with his whole heart in the glorious enterprise of delivering the world from the thraldom of sin and satan? and who that has faith but as a grain of mustard seed, does not see in the movements to which we have adverted, the approach of that day, predicted in Holy Writ, when "the deserts shall rejoice and blossom as the rose," when "the mountain of the Lord's house shall be established on the top of the mountains and all the nations shall flow into it," when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever!"—*Chr. Almanack.*

LAFAYETTE FEMALE ACADEMY.

REV. ORRAMEL S. HINCKLEY,

HAVING devoted several years to the education of Females, in East Tennessee, and wishing to extend the sphere of his usefulness, now offers his services to the citizens of Lexington in Kentucky. The central position, the salubrity of its climate, its social refinement, and, above all, its celebrity, as the most prominent seat of science and literature in the West, have induced him to select it, as the field of his future labors, in the education of youth. With this view he has rented, for a term of years, the spacious and convenient establishment where the Lafayette Female Academy has been heretofore conducted. He begs leave, therefore, to present himself to the citizens of Lexington and to the public at large, and respectfully to solicit a share of that patronage, which they have always so liberally extended to every literary enterprize. The testimonials he can produce, he doubts not, will be satisfactory; and the experience he has had in Teaching, with the flattering success hitherto attending his exertions, give him a strong confidence, that he shall not disappoint the reasonable expectations of those, who may employ him.

Mr. H. has not devoted himself to the cultivation of the Female mind and to the formation of Female character, without duly appreciating the importance of the task, and weighing well its awful responsibilities. In this arduous employment, he looks for his richest reward, to the consciousness of a faithful discharge of duty; he hopes to find it, in the well merited confidence of his Patrons, and in the blessing and approbation of Heaven.

BRANCHES TO BE TAUGHT.

Reading, Spelling, Defining, and Writing; Geography with the use of Maps and Globes, Arithmetick, English Grammar and Rhetorick; Composition, Letter-writing, History, Chronology, and Logick; Moral, Intellectual, and Natural Philosophy; Geometry, Algebra, Chemistry, Astronomy with the use of the Globes, and Botany, and, if required, the Latin, Greek, and French Languages.

THE ORNAMENTAL BRANCHES, Will be Drawing and Painting, with Drawing in Crayons and India Ink; Projecting, Drawing, and Painting Maps; Fine Needle Work, Working Lace, and Musick on the Piano.

TERMS OF TUITION.

Higher English Branches per Quarter	$10
Common do.	8
Languages, Musick, and Drawing each	10
Drawing Maps, Fine Needle-work, and Working Lace	5
Preparatory Department (under ten)	5

Pupils will be admitted for the session, the Tuition payable one half in advance, the remainder at the close. Boarders will be accommodated on reasonable terms; and every possible kindness and attention paid to their health and comfort, as well to their moral and mental improvement. Board, including washing, lodging, &c. will be $65 for the session, payable, also, one half in advance.

THE SESSIONS

Will be the same as heretofore in this Academy; and it is deeply regretted by the Principal, that it is not in his power, to be at Lexington, with his family, to open his School before the 1st Monday of October; on which day the school will open.

It may be proper to state, that he has a very handsome assortment of Patterns for Drawing and Working, collected by MRS. HINCKLEY and MISS THOMAS, (one of his assistants) in New York, Philadelphia, and Washington City.

LECTURES,

Oral and Written, on religion, morals, education, manners, and miscellaneous subjects, will be delivered to the pupils, weekly, by the Principal. As he is determined to spare no pains or exertions to give satisfaction, Parents and Guardians may rest assured, that every possible attention will be given to young Ladies placed at this Institution, which he flatters himself will be found, upon experiment, as it regards all solid learning and useful accomplishments, second to none in the Western country.

REFERENCES.

Rev. Alva Woods, Presid't. Trans. Univ.
Rev. Dr. Blythe, Lexington.
Rev. Nathan H. Hall, Lexington.
Rev. David Nelson, Danville.
Dr. William Henderson, Flemingsburgh.
Rev. David C Proctor, Springfield.
Mr. John W. Mason, Cincinnati, Ohio.
Rev. Charles Coffin, D. D. President of East Ten. College.
Rev. Frederick A. Ross, Rev. James Gallaher, } East Tennessee.
Hon. Henry H. Gurley, Baton Rogue, Louisiana.

JUST PUBLISHED,

Price 6 1-4 cts. single, 50 cts per doz. And for sale at A. T. Skillman's Bookstore, a Pamphlet, entitled,

LETTERS ON BAPTISM,

ADDRESSED TO A FRIEND.

Intended as an answer to a pamphlet entitled, "A blow at the root of Popery, &c. By Junius minimus natu."

BY SAMUEL STEEL,
Preacher of the Gospel.